

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Registration Form

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name German Evangelical Pastors' Home Historic District
other names/site number German Town: Blue Springs Terrace, Inc.; Ministers' Home of the
German Evangelical Synod of North America

2. Location

street & number 1808, 1810, 1812 W. Walnut; 300-311 19th Terrace n/a not for publication
city, town Blue Springs n/a vicinity
state Missouri code MO county Jackson code MO 095 zip code 64015

3. Classification

Ownership of Property	Category of Property	Number of Resources within Property	
<input checked="" type="checkbox"/> private	<input type="checkbox"/> building(s)	Contributing	Noncontributing
<input checked="" type="checkbox"/> public-local	<input checked="" type="checkbox"/> district	12	1 buildings
<input type="checkbox"/> public-State	<input type="checkbox"/> site	n/a	n/a sites
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	4	3 structures
	<input type="checkbox"/> object	n/a	n/a objects
		16	4 Total

Name of related multiple property listing:
n/a

Number of contributing resources previously
listed in the National Register 0

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this
☒ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the
National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.
In my opinion, the property ☒ meets ☐ does not meet the National Register criteria. ☐ See continuation sheet.

Frederick A. Brunner
Signature of certifying official Frederick A. Brunner, Ph.D., P.E., Director, Date 25 August 1988
Department of Natural Resources and State Historic Preservation Officer
State or Federal agency and bureau

In my opinion, the property ☐ meets ☐ does not meet the National Register criteria. ☐ See continuation sheet.

Signature of commenting or other official

Date

State or Federal agency and bureau

5. National Park Service Certification

I, hereby, certify that this property is:

☐ entered in the National Register.

☐ See continuation sheet.

☐ determined eligible for the National
Register. ☐ See continuation sheet.

☐ determined not eligible for the
National Register.

☐ removed from the National Register.

☐ other, (explain:)

Signature of the Keeper

Date of Action

6. Function or Use

Historic Functions (enter categories from instructions)

RELIGION: church-related residence

RELIGION: religious structure

Current Functions (enter categories from instructions)

RELIGION: church-related residence

DOMESTIC: single dwelling

RELIGION: religious structure

7. Description

Architectural Classification
(enter categories from instructions)

Neo-Classical Revival

Bungalow/Craftsman

Colonial Revival

Other: Folk Victorian

Materials (enter categories from instructions)

foundation brick

walls weatherboard

stucco

roof asbestos

other wood shingle

Describe present and historic physical appearance.

The German Evangelical Retired Pastors' Home Historic District is a group of 13 residential buildings located along Walnut Street and 19th Terrace on a 5.05 acre parcel that was part of a 12.5 acre tract assembled in 1906-1907 under the guidance of the pastor of St. Peter's Evangelical Church of Kansas City, Missouri; German Evangelical Church, West Missouri District, Evangelical Synod of North America. [See: Figure 1] Located southwest of Blue Springs, Missouri's Central Business District within the town's 1931 corporate boundaries¹ [See: Figure 2], the Pastors' Home District includes an 1885 residence purchased in 1907, 11 cottages erected between 1906 and 1937 and a cottage built c. 1938-1939² according to a master plan to provide individual residences for retired church pastors and their families. The one or one-and-a-half story balloon frame cottages reflect popular architectural influences of the late nineteenth and early twentieth century and include representative samples of Folk Victorian, Neo-classical, Craftsman Bungalow, Colonial Revival, Tudor and Minimal-Traditional styles that reflect the transition in the style and type of cottage architecture and building patterns and preferences in Blue Springs and the region.³ The buildings and appurtenances have survived with only minor alterations. By virtue of the evolutionary nature of their architectural styles and types, their design, setting, materials, condition and association with one another, the residences as a group visually portray the sequential development of vernacular cottage building patterns in Blue Springs from the beginning of the twentieth century up to World War II. The cohesiveness of this ensemble of styles and types of vernacular cottage architecture imparts information that contributes to a feeling of past time and place. [See: photos: #1, #2, #3 and Figure 4]⁴ The preference of the Evangelical Church in erecting only one or one-and-a-half story frame wood or stucco cottages on large lots with space allotted

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 1

for formal front yards and informal gardens and the continuing integrity of these features and characteristics distinguish the district from surrounding neighborhoods. The setting (including the 5.05 acre parcel and adjacent area once part of the 12.5 acre parcel) ie. open space, gardens and streetscape have remained undisturbed since the period of construction with the exception of removal of a barn and orchard in the 1970s and erection of a sanctuary on the extreme south portion of the original 10 acre site in 1980-81.⁵ [See: Figures 1,3 and 4 and Photos #1,#2,#3] Thus because of their design, setting and construction, 13 of the 14 residential buildings in the proposed district retain integrity both individually and as a group and communicate associations with a past period of time and are listed as contributing resources.[See: Figure 1]

The proposed district includes 5.05 acres which were part of a parcel assembled from a ten acre tract purchased c.1905-1906 and 2.5 acres purchased in 1907.⁶ [See: Figures 1,2,3 and 5.] The original 10 acre tract included a large orchard, a barn and a farm house (#1). This farm house was moved in 1908 back from its northern orientation to Walnut Street and turned to face east in accordance to a plan for the property's development which included a lane (present day 19th Terrace) running north and south, with houses to be erected on both sides of the private road. (The farm house (#1) was razed around 1930.) The 2.5 acre parcel purchased in 1907 included a c. 1885 cottage (#2:1808 Walnut) which was retained as a residence in the retirement community. The first new construction of retirement homes began in 1907-1908 and included the two residences facing Walnut Street (#3:1810 Walnut and #4:1812 Walnut). The next residence (#5:303 19th Terr.) was built c.1910 on the west side of the newly constructed private road (present day 19th Terr.) followed by the residence built on the east side of the lane (#6:306 19th Terr.). The large stucco house (#7:301 10th Terr.) built c.1920 for the first resident superintendent incorporated space for a "temporary" chapel in the front living room. Today the building continues in usage as the superintendent's residence and community chapel and, in

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 7 Page 2

appearance, retains all the original interior and exterior elements of its date of construction. That same year, the community erected a duplex on the west side of the lane (#8:305 19th Terr.). The retirement of the superintendent in 1929 prompted the erection of the next residence (#9:307 19th Terr.) to the south of the duplex. The next year, 1930, two more cottages were erected (#10:304 19th Terr. and #11:309 19th Terr.). Between 1930 and 1935 the demand for additional residences prompted the erection of two cottages (#12: 308 19th Terr. and #13:311 19th Terr.). The final cottage to complete the original 1906-07 master plan was erected in 1938 (#14: 310 19th Terr.) and occupied in 1939.⁷ (This building is listed as non-contributing because of its date of construction and may be the subject of a future amendment to the district.)

In addition to a common setting, all of the residences share features typical of cottage design in the late nineteenth and early twentieth century. All are story or story-and-a-half frame structures with wood as the predominant building material. In all the residences, front doors open directly into living rooms, which in turn directly connect with the dining room or dining area. Each has a formal front yard with appropriate landscaping and informal backyards with vegetable, fruit and flower gardens and garage or carport structures.

1808 West Walnut. (Contributing): Photo #3, #4.

An examination of this c.1885 folk Victorian cottage indicates that it retains its original appearance and integrity during the period of significance with some minor alterations in the form of rear shed additions. This one-and-a-half story T house gable front and wing cottage of frame construction with narrow lap siding is distinguished by a three window bay on the facade gable, narrow one-over-one windows with cornice molding and a front porch which features both restored and replaced balusters, spindlework detailing, jigsaw brackets and lacy spandrels which replicate the original porch decorative elements. A small detached shed used as an artist's studio was erected on an eastern portion of the lot in 1986. The integrity of the residential building and its setting yields information about the development of the Pastors' Home and visually portrays the most popular building type found in Blue Springs in the late 19th century.⁸

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 7 Page 3

1810 West Walnut. (Contributing): Photo #3, #5, #6, #8.

With the exception of a new rear shed addition, this one-and-a-half story cottage built c. 1908 retains its original integrity. The frame residence with wooden lap siding is distinguished by a deeply pitched cross gable roof with a central pyramidal roof section. The asymmetrical bracketed cottage design with its large leaded glass window on the entry porch facade, square spindle porch railing, cylindrical columns with Doric capitals on a brick base reflects popular early twentieth century "plan book" house designs. The style and condition of this residence yields visual information about the evolution of cottage design in the retirement community and the region in the late nineteenth and early twentieth century and represents the dominant architectural preferences of home builders in Blue Springs at the turn of the century.⁹

1812 West Walnut. (Contributing): Photo #6, #7, #8.

With the exception of replacement of some of the wood lap siding with horizontal wooden weatherboarding which replicates the original treatment, this one-and-a-half story frame cottage has remained unaltered since its construction c. 1908. Typical of turn of the century plan book house designs, it incorporates Neo-classical architectural elements in its style and type.¹⁰ As such it reflects the transition from bracketed Victorian cottage designs to the bungalow style in the incorporation of a pyramidal roof with intersecting shingled dormers; deep overhang; and porch design with a wide horizontal frieze, square columns with banded trim and brick porch supports. Additional architectural features include a centered facade "eyebrow" window with hipped roof configuration and a first floor side bay with three windows.¹¹ A detached wooden carport constructed in the late 1970s at the rear of the residence features a gable roof and simple entablature supported by square posts with square brackets. The style, setting and condition of this residence yields visual information about the evolution of cottage design in the retirement community

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 7 Page 4

and the region in the late nineteenth and early twentieth century and represents the dominant architectural preferences of home builders in Blue Springs at the turn of the century.

301 19th Terrace. (Contributing): Photo #9, #10.

This large story-and-a-half "high style" Craftsman bungalow served as both the residence of the retirement community's director and as the community chapel and has remained unaltered since its construction c.1920. The bungalow design incorporates a T shaped bracket plan with side gable wings and a gently sloping cross-gable roof with wide overhang and horizontal soffit brackets. Wall construction is a combination of stucco and wide horizontal wood trim. The full width porch is incorporated in the main gable roof line and features square porch railings and short, stucco elephantine columns resting upon larger brick piers which begin at ground level and extend without break to a level well above the porch floor. A second story ribbon window completes the ornamentation of the gable porch facade. To the west of the residence/chapel is a concrete block double garage erected in the 1920s. The structure features a gable roof with a shingled gable facade. Situated on a double lot (one-half originally reserved to erect a permanent chapel) the building's setting features a grape arbor on the north portion of the lot. The integrity of this "centerpiece" of the retirement community yields information about the influence of the Arts and Crafts and Prairie styles on vernacular building traditions in the first decades of the twentieth century in the area. The incorporation of the chapel/meeting house space in the design and the retention of these original space usages provide visual clues to the operation of the retirement home as a religious and social community.¹²

303 19th Terrace. (Contributing): Photo #11, #12.

This small frame one-story cottage with wooden lap siding erected c.1910 reflects transitional bungalow influences including a low, gently sloping shingled hip roof with a deep overhang; an intersecting veranda hip roof supported by square

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 7 Page 5

columns rising from the porch floor supported by short brick piers; a porch railing of vertical slates; and asymmetrical porch elements and facade fenestration. The residences located at 303 and 305 19th Terrace share a double carport constructed in the late 1970s. Like the carport at 1812 Walnut the construction is of wood posts with brackets supporting a simple entablature and gable roof. Because of its integrity and unique transitional design, this residence provides important information about the transition from Neo-classical plan book houses to bungaloid building types in the retirement community.¹³

304 19th Terrace. (Contributing): Photo #13.

This frame one-story cottage is dominated by a full height, but less than full width, front gable entry porch incorporating a central classical pediment supported by a plain entablature and square posts with square capital and bandlet decoration. These elements and the symmetrical fenestration of paired double hung windows with shared cornice molding on either side of the central door are representative of Neo-classical, Greek Revival architectural influences. The building remains unaltered since its date of construction c.1930 with the exception of sheathing of vinyl siding which replicates exactly the original wooden lap siding underneath. A wood frame carport replicating the design of other carports in the community was erected in 1986. The residence graphically portrays the influence of Neo-classical Greek Revival influences on plan book and vernacular residential building patterns in the first decades of the twentieth century.¹⁴

305 19th Terrace. (Contributing): Photo #14.

This one-story combination lap siding and stucco Craftsman bungalow retains all its original elements and is unaltered from its date of construction c. 1920. Designed to appear as a single family residence, the duplex is distinguished by its gently sloping front gable roof with wide overhang and horizontal soffit brackets, a ribbon window in the front entry gable facade, and

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 7 Page 6

front entry Craftsman doors and windows similar to those used in vernacular Prairie Style houses. The full width porch is incorporated in the main roof line and features short square shingled posts supported by brick piers rising from ground level and extending above the porch floor and square spindle porch railings. The symmetrical entrance facade features two doors to separate apartments.¹⁵ The style, condition and setting of this residence yields important information about the development of vernacular bungalow building patterns in Blue Springs and the region that made the bungalow the most popular and fashionable vernacular small house type in the second and third decades of the twentieth century.

306 19th Terrace. (Contributing): Photo #15.

This one-and-a-half story cottage built c.1910 retains all the original architectural and building elements dating from its construction. The hip roof, wide veranda, symmetrical fenestration and variety of siding widths reflect bungaloid influences. The most distinguishing architectural feature is the wide veranda extending the width of the front facade which is supported by square wooden posts on raised square brick piers and which is reminiscent of early French Colonial structures in Southeast Missouri.¹⁶ The porch facade features paired windows on each side of the central entrance door with a central shingled dormer. The transitional elements of this residence yield information about the evolution in regional building patterns of small residential buildings which incorporated Neo-classical historical patterns and Craftsman and Prairie influences into popular vernacular bungalow designs in Blue Springs and the region during the first two decades of the twentieth century.¹⁷

307 19th Terrace. (Contributing): Photo #16.

This one-story frame bungalow reflects traditional bungaloid elements such as the gently sloping cross gable roof with wide overhang; a front gable, central partial-width porch which is

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 7 Page 7

incorporated in the main roof line of the entrance facade; square wooden posts supported by square brick piers rising from the ground level and extending above the porch floor; square spindle porch railings; a ribbon window in the front gable facade and symmetrical fenestration. A shallow gable wing is attached to the north. With the exception of metal siding attached over the original lapped wood siding which matches the original wide weatherboarding and the original exposed weather boarding in the soffit areas, the residence is unaltered from its original construction date of 1929 and conveys information about vernacular bungalow designs popular in Blue Springs and the region during the first two decades of the twentieth century.¹⁸

308 19th Terrace. (Contributing): Photo #17.

The design of this c. 1935 one-story frame "minimal traditional" cottage with wood lap siding reflects changes in residential architecture and building patterns as a result of the Great Depression, an evolution from houses based on historical precedent to the traditional compromise style of architecture. Simplified from and loosely based on the previously dominant Tudor style of the 1920s and early 1930s, the cottage is an example of the earliest forms of this style by virtue of its dominant front facing gable, cross gable roof, intermediate roof pitch, close eave and rake return and lack of decorative features.¹⁹ In form the residence is dominated by its L shape plan with a facing gable incorporating double windows and a separate facade porch. The cottage retains its original architectural features including the wood lap siding. Alterations and additions include an early (c. 1935-37) enclosure of the porch, an attached single car garage addition to the rear northeast corner and a small enclosed shed addition on the back stoop. The building retains sufficient integrity to yield information on the types of traditional eclectic houses that developed during the depression era and had their antecedents in styles based on historical precedent. Because of its design and construction it is typical of the

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 7 Page 8

relatively small one-story traditional/compromise style houses that predominated in the 1930s in Blue Springs and in the region.

309 19th Terrace. (Contributing): Photo #18.

This c.1936 one-and-a-half story wood frame and shingle cottage reflects Tudor influences popular in the 1920s and early 1930s. The facade is dominated by a steeply pitched cross gable that includes a second story centered octagon window, a front facade entrance and a smaller front gable that incorporates a pair of double hung multi-pane windows. The front entrance is delineated by a vertical bay of brick veneer wall cladding that contrasts with the irregular square butt shingling that sheaths the building. Attached to the north gable is a one-story porch with square double porch supports joined by diagonal lattice work. The cottages located at 309 and 311 19th Terrace share a double garage built in the 1930s of wood frame construction and bat and board sheathing with a gable roof. The integrity of this residential building yields important information about the modest examples of the Tudor house that expanded in popularity during the 1920s and early 1930s and quickly faded from fashion in the late 1930s. As such it conveys information about one of the endless variations in overall shape, roof form and facade materials that evolved in the 1930s.²⁰

310 19th Terrace. (Non-Contributing): Photo #19

The design and building type of this frame story-and-a-half c. 1938 residence reflects the traditional compromise style of residential architecture resulting from the Depression era that gained popularity from 1935 to 1950. The dominant front facing gable echoes earlier Tudor features. As a simplified version of the popular Tudor style, the residence is distinguished by the intermediate pitch of the cross gable roof, close eave and rake returns, a front facade gable which incorporates an oversize single one-over-one window and its separate porch.²¹ Alterations to the original construction are the addition of vinyl siding over

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 7 Page 9

asbestos shingles and the enclosing of the facade porch shortly after construction. A detached carport that replicates the design of other carports in the retirement community was erected in 1987. The date of construction and addition of horizontal siding rather than the original shingle sheathing prevents the building from being listed as a contributing element in the proposed district. Nevertheless, the location, scale, construction, design and setting of the residence prevents it from being visually intrusive or from impacting the historic setting and feeling of a past period of time. These factors and the building's history as the last residence to be erected by the board governing the Pastors' Home give the residence a certain amount of significance that should be investigated in the future in regard to amending the district designation. The removal, loss or further alteration of the building would significantly impact the appearance and integrity of the district. At this time, even as a "non-contributing" element, the building yields information about the evolution of cottage architecture in the retirement community, in Blue Springs and in the region. In particular, it provides important information about the completion of the original 1908 masterplan for the retirement community.

311 19th Terrace. (Contributing): Photo #20

This c.1935 Cape Cod cottage represents the most common form of one-story Colonial Revival dwellings that served as the dominant style for domestic building throughout the country between 1920-1940. The rectangular wood frame one-story building with a gable roof features a symmetrical facade with an entrance door centered between double-hung windows with multi-pane glazing in both sashes. As in dwellings of this design, the entrance is accentuated with a decorative pilasters and pediment.²²

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 7 Page 10

Reference Notes: Section 7.

- 1 Anonymous. Plat Map of Jackson County 1904; Davis, John S. Road District Maps: Jackson County. Mo. 1936-1956; Schwenk, Sarah F., John Parisi & Donald Weston. The Cultural Resources of Blue Springs, Missouri Vol. I. Figure 13, p.109.
- 2 Blue Springs Bicentennial Commission. Our Heritage Past and Present. p. 17; Freund, Helen M. History of the Pastor's Home, Blue Springs, Missouri 1906-1978. p 1. (Note: Helen Mueller Freund was the neice of Mrs. Otto Neithammer who moved into the Pastors' Home around 1906-1908. Mrs. Freund's grandmother, Mrs. Sophie Loew, resided with Mrs. Neithammer. In 1922 Helen Mueller [Freund] and her brother, sister, mother and father became residents of the village. The father died soon thereafter and the Mueller family continued to live in the community until 1930 when Mrs. Mueller married the Rev. N. Lehmann. Upon Rev. Lehmann's retirement in 1939 Mrs Mueller-Lehmann returned to the Pastors Home and resided there until 1970. The manuscript is a combination of an earlier history written by Mrs. Mueller-Lehmann and an updated manuscript prepared by Helen Meuller Freund compiled in 1978-1979 at the request of Dr. Silas P. Bittner, vice-president of the Church Pension Board.)
- 3 Photographic Collection. c. 1900. Blue Springs Historical Society; Ehrlich, George. Kansas City Missouri: An Architectural History 1826-1976. pp.58,63-65,88; Marshall, Howard Wright. Folk Architecture in Little Dixie: A Regional Culture in Missouri. pp. 34-35,37; Walker, Lester. American Shelter: An Illustrated Encyclopedia of the American Home. pp. 126-127; McAlester, Virginia & Lee. A Field Guide to American Houses. pp.127,254,308,342,452,463,476; Downs, Arthur Channing, Jr. "Victorian Premonitions of Wright's Prairie House in Downing and Scott." Nineteenth Century. pp. 35-39.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 7 Page 11

- 4 Schwenk. Vol I. pp. 131,122-124,140,142-145, Vol II. Survey Forms:1051-1053,1023-1028; Photographic Collection c. 1900. BSHS; Blue Springs Bicentennial Commission. p.17; Jackson County Chamber of Commerce."Evangelical Synod Ministers Home." Jackson County:Its Opportunities and Resources. p. 22; Freund Manuscript. p.13.
- 5 Freund Manuscript. p. 13.
- 6 Freund Manuscript. p.2; Jackson County Land List No.1. p.310; Jackson County Deed Book 167. p. 114; Jackson County Deed Book 271. pp.366-367; Jackson County Deed Book 373. p. 169.
- 7 Freund Manuscript. pp.1-7.
- 8 McAlester. pp.308-309; Blue Springs Bicentennial Commission. p. 17; Marshall. pp.34-35,37; Walker. pp. 126-127; Interview with Larry Wiebush, September 14, 1987; Photographic Collection c. 1900. BSHS.
- 9 Keith & Co. Architects. Keith's Architectural Studies: Modern American Homes. pp.16,83; Bicentennial Commission. p. 17; Photographic Collection. c. 1900. BSHS.
- 10 McAlester. pp.308-309; Keith. pp.16,30,76,83.
- 11 Walker. p.126.
- 12 Walker. p.126; McAlester. p.452-454.
- 13 Walker. p.126; McAlester. p.463.
- 14 Marshall. p.37; McAlester. pp.342-345.
- 15 Walker. p.126; McAlester. pp.452-455.
- 16 McAlester. p.127.
- 17 Marshall. p.37; Walker. pp.186-189,191.
- 18 Walker. p.126; McAlester. pp.452-454.
- 19 McAlester. pp.476-478.
- 20 McAlester. pp.354-55,358,360,362,368.
- 21 McAlester. pp.476-478.
- 22 McAlester. pp.321,324,339.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

☐ nationally ☐ statewide ☒ locally

Applicable National Register Criteria ☒ A ☐ B ☐ C ☐ D

Criteria Considerations (Exceptions) ☒ A ☐ B ☐ C ☐ D ☐ E ☐ F ☐ G

Areas of Significance (enter categories from instructions)

Ethnic Heritage: European

Religion

Social History

Period of Significance

1906-1937

Significant Dates

n/a

Cultural Affiliation

n/a

Significant Person

n/a

Architect/Builder

Unknown

Various

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

The German Evangelical Pastors' Home Historic District is eligible for listing in the National Register under criterion A and criterion exception A in the following areas: ETHNIC HERITAGE. The establishment in 1906 of a home for indigent pastors and their families by the German Evangelical Church is significant in its creation of a German-speaking religious enclave in Blue Springs, Missouri which represented the infusion of the first new cultural group into the town since the early Scotch-Irish Southerners who established the community in the 1830s¹. Coming from Germany, Switzerland, Russia and Italy or as first generation Americans of European parents, the German Evangelical families who resided in the religious community during the period of significance shared a common language and religious and cultural traditions foreign to Blue Springs.² (See Figure 6) In addition to new cultural and religious practices they brought into Blue Springs and the eastern part of Jackson County, by virtue of their affinity for supporting the Republican party, new political dimensions into an area traditionally dominated by the Jacksonian Democratic party.³ The assimilation of this new group into community patterns was at times tenuous. During World War I the surge of national patriotism affected the citizens of Blue Springs and some of the town's people questioned the loyalty of the "German Town" residents. As in other communities in the state, individual acts of hostility and persecution occurred during this period.⁴ However, at the same time many of the citizens of Blue Springs retained friendly relations with the German speaking religious community at times renting space in vacant residences in the Home and cooperating in civic and social programs. By the 1920s, Blue Springs' teenagers attended parties and dated "German Town" residents. At the same time that the residents of the German Evangelical Church's Pastors' Home coexisted with the larger Blue

☒ See continuation sheet

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 8 Page 1

Springs community, they also functioned as a separate community with their own religion, language, distinct social traditions and daily life.⁵ RELIGION. The concept in the late nineteenth century and early twentieth century of establishing a retirement community for pastors and/or their families which incorporated an understanding of the desire of the elderly to continue to live rent-free in their own residences in a known cultural and religious setting without the stigma of poverty as an alternative to establishing an institutional setting or providing direct charitable financial support is in itself significant. That significance is singular in this instance in that at the time of the retirement community's founding in 1906 and for many years to come, there was no other such institution in any Protestant denomination in the United States.⁶ Of additional significance is the continued presence from 1906-1937 in the community of only pastors from the German Evangelical movement despite the significant role the Evangelical Church played in the early twentieth century ecumenical movements and continuing efforts to unite with the Congregational Church beginning in the 1920s. This presence reflected the denomination's affinity for its German heritage and, in general, the denominational formation among German immigrants in Missouri and the region. More importantly, the revolutionary concept in 1906 of establishing a retirement village for indigent pastors and their families is a tangible example of the German Evangelical Church's early and unique tradition of organizing programs for the amelioration of social ills that proportionately exceeded that of most Protestant bodies in the nation and in the state.⁷ SOCIAL HISTORY. The establishment and method of operation of the retirement community serves as an example of the impact of the German Evangelical Church's concept of *Kirchenverein* or "Church Society" (ie. religion must function in social settings and relations) on the development in the region of a philosophy for managing benevolence "scientifically." In particular the founding, organization and management of the

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 2

Pastors' Home represents the significant role of St. Peter's Church of Kansas City, Missouri under the direction of its minister, Dr. John Sauer, and a member of its congregation, William Volker, in the evolution of organized philanthropy in the area in the early twentieth century and presaged what would become standard procedure for Jackson County's wealthy; ie. a gradual transition from outright donations of land and money to the granting of seed money to attract cooperative efforts, the establishment of trust funds, and/or organizational support to underwrite and guide particular projects.⁸

HISTORICAL CONTEXT

The German Evangelical Pastors' Home serves as a physical example and representative resource reflecting certain themes in the history of the region and is significant because of its relationship and impact on the historical development of the region. As such its significance must be understood in the context of certain historic events and trends. Among these contexts the most significant are: the denominational development of German settlers in Missouri, the influence of Protestant religious traditions on the development of social and philanthropic practices in private and public institutions, the development of the German Evangelical Church from a movement into a regional and national denomination, the history of Blue Springs and Jackson County and regional ethnic settlement and community patterns.

In the second quarter of the nineteenth century a great migration of Germans, primarily descendants of the Church of the Prussian Union, filled the Mississippi Valley. Like other mainline frontier religious movements of the time, the Pietistic Evangelicals, as they were called, came with an innate distrust of ecclesiastical authority and of church dogma.⁹ Infused with the best of German personal pietism and rigorous intellectual discipline, the new church grew rapidly and was noted in the state particularly for their conviction that the church's purpose was to

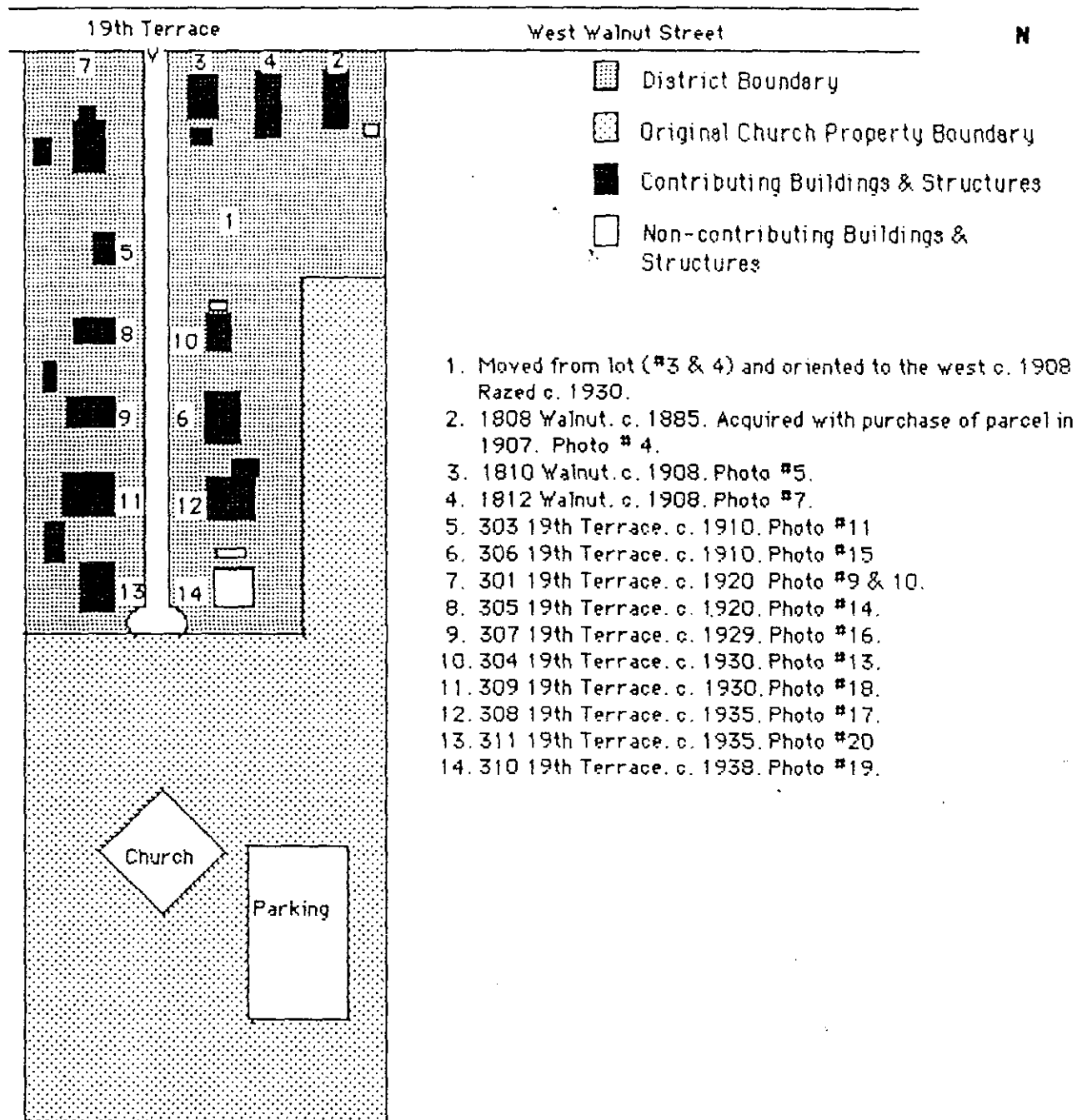


Figure 1. Sketch Map: German Evangelical Pastors' Home

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 8 Page 3

be Christ's instrument for serving people in the world and functioning in social settings and relations. The belief that God's righteousness and grace were revealed in the course of world events and that the wider ramifications of current social issues could not go by unnoticed by the church led to the movement's dominant role in the development of church and public programs that addressed the social evils of the day.¹⁰ Thus the establishment of a hospital and orphans home in the 1860s in St. Louis under a self-perpetuating board of trustees independent of any denominational supervision attracted support from philanthropically minded persons of all religious affiliations and launched a new approach to social welfare in the state.¹¹ The Evangelical Church extended its philosophies in typical German fashion throughout the late ~~nineteenth century~~, resulting in an active program for organizing ways of meeting the special needs of the sick, the handicapped, the orphaned and the disadvantaged and leading to the establishment of hospitals, institutions and other enterprises in numbers that proportionately exceeded that of other Protestant bodies.¹² In particular these early projects established procedures and institutions that the Evangelical Church would employ in Kansas City and Jackson County some fifty years later.

The philosophy of "Church Society" and adoption of new organizational methods for addressing practical needs affected church institutions as well. Early in the church's history in Missouri the problem of poverty arose in the ranks of pastors' families. Salaries of German pastors in western states were exceedingly low and did not provide for the needs of old age. As pioneer ministers, usually with large families to support, advanced into middle age the problem of providing for their widows and orphans began to demand attention in the 1850s. In 1856 church leaders established a pension fund to be administered by an independent board of trustees and supported by voluntary dues and fees. The establishment of an early form of life insurance against opposition by conservatives who felt the action betrayed a

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 8 Page 4

lack of trust in the Lord and the management of this trust fund by its own members as an autonomous society within the larger church organization symbolized a unique change at a time when indifference to the problem of economic security characterized Protestant missionary crusaders of the early nineteenth century.¹³ This consciousness within the German Evangelical denomination of the responsibility to address the practical needs of the church and the meager support afforded by the pension fund that proved inadequate as mortality rates increased in the latter part of the century, set the stage for a revolutionary concept. John Sauer, a student at Eden Seminary in the 1880s, envisioned a solution to the problem: the establishment of a home for indigent retired pastors and their families that would allow them to continue to live rent-free in their own way in their own homes.¹⁴ It was not until 1906 that Sauer as pastor of St. Peter's Church of Kansas City, Missouri had the opportunity to act. The offer of contributions by two members of the church, Mrs. Minna Long and Mr. William Volker, provided the seed money to purchase land and begin a retirement community, the first such community of any Protestant denomination in the United States.¹⁵

Sauer began looking for a piece of real estate suitable for the community he envisioned. A primary consideration was accessibility for the residents and minister serving the retirement home to established transportation systems in Kansas City and Independence, Missouri where Evangelical churches were located. Property along the street car line between Independence and Kansas City was beyond the amount of the initial \$2,500 pledged. The low price of a ten acre parcel that included a large orchard, a farm house and a barn located on the west boundary of Blue Springs, Missouri provided a solution. At this time a Kansas City street car company was considering an extension of their line to Blue Springs. Jitney bus service from Blue Springs to Independence and Kansas City several times a day linked the communities. In addition, the Chicago and Alton Railroad made daily stops in Blue Springs, Independence, and Kansas City.¹⁶

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 5

Minna Long, a member of St. Peter's congregation, purchased the property in February 1906 for \$2,400 and deeded it for a price of \$1.00 to the German Evangelical Synod of North America, a Missouri Corporation, stipulating that the property and "all buildings and improvements now or hereafter erected or placed thereon..." be used for the purpose of providing houses for disabled ministers and their widows and minor children connected with the German Evangelical Synod of North America. Sauer contacted a retired minister of the church in Independence and the pastor and his wife became the first residents of the Home in 1906. The next year Sauer and a group of members of St. Peter's Church, as the "Trustees of the Ministers Home of the German Evangelical Synod of North America," purchased a two-and-one-half acre parcel which included a cottage and barn located to the east of the original 10 acre tract. The next year the trustees by quit claim deed, "...to correct a mistake made in naming the grantee..." legally transferred the property to the German Evangelical Synod of North America."¹⁷

The Pastors' Home steadily grew and by 1926 a series of six cottages and one duplex comprised the religious community. At that time an article in Jackson County: Its Opportunities and Resources published by the Jackson County Chamber of Commerce cited the uniqueness of the institution:

The word "home" when applied to an institution, usually suggests a drab building filled with unhappy unfortunates, banded together in cramped quarters. Persons who can conjure up such visions should visit the Evangelical Pastors' Home in Blue Springs. It is really a home -- not an institution operated with clock-like precision. There is no dormitory building. Nor is there a big dining room. Neither do the folks at the home arise in the morning at the sound of a bell.¹⁸

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 6

Construction continued and by 1937 the Evangelical Germans responded to the needs of their pastors and sponsored the construction of seven additional cottages. In 1938 Dr. Sauer once again appealed to William Volker who had provided part of the initial funding of the community and Volker funded the construction of the last cottage, thus completing the master plan developed in 1906.¹⁹

What began as a project conceived by an individual and sponsored by members of a religious congregation with donations of seed money and property quickly became integrated into the denomination's organizational structure. The initial purchase and erection of residences from 1906-1908 directed by Dr. Sauer and a Board of Trustees made up of members of St. Peter's Church quickly passed into the jurisdiction of the Evangelical Synod of North America's Board of Pensions and Relief with the local trustees overseeing the daily operation of the Home and by 1920 the Home's growth required the services of a full-time resident superintendent.²⁰ The management of the Pastors' Home under autonomous organizational support of local and national bodies and the coordination of sources of income provided support that would have been unavailable if the Home remained a project of St. Peter's congregation. Together the independent groups solicited, invested and disbursed the income from such diverse sources as the annual orchard harvest, rental income, bequests from individuals and grants from the Women's Guild of the West Missouri District of the Evangelical Synod. The two groups cooperated in negotiations with a retired minister from another synod to pay for the construction of his residence in return for payment by the Pension and Relief Board for interest on the pastor's investment. In addition to rent-free accommodations, the Pension and Relief Board distributed pensions on a quarterly basis to the residents.²¹ Thus the early establishment of the community under the jurisdiction of a larger organization and its supervision by a local board of trustees is indicative of methods established by the denomination in the nineteenth century to manage charitable projects that

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 7

insured a broad range of support and professional staffing, methods that would be incorporated into the management of Jackson County's private and public charitable institutions in the early decades of the twentieth century.²²

Although governmental institutions in Jackson County had accepted a certain amount of responsibility for the care of the indigent, up until the latter half of the nineteenth century charity depended upon individuals of means who dispensed assistance to people in need on a private basis. In large part because of the role of the pastor and congregation of St. Peter's German Evangelical Church and, in particular, the personal generosity of church member William Volker, and their implementation of philosophies and practices that had evolved in the Evangelical Church in the nineteenth century, the tradition of personal benevolence began to take other forms. This influence spurred an increasing professionalism in forming private and public charitable institutions and an emphasis upon efficient administration, financial accountability, autonomous governing boards, professional staffing, cooperative funding and establishment of trust funds (reminiscent of the Evangelical Church's Widow and Orphan Pension Fund of 1856). Thus just as the Evangelical Pastors' Home shifted from direct donations of land and money to the establishment of trust funds administered by an organizational structure with paid staff, so did Jackson County's loosely organized charitable groups move toward cooperative efforts under recognizable organizational structures with professional staffs. In both the specific and the general can be found the hand of Volker and Sauer and the early philosophy of *Kirchenverein* of the German Evangelical movement.²³

The establishment of the retirement community just outside the boundaries of the thriving rural agricultural market center of Blue Springs injected alien economic and social elements into that community's cultural patterns. Situated in the midst of prairie wheat fields and well-watered farm and timberland, Blue Springs was located a convenient distance from other agricultural and

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 8

trade centers. (Within a twenty mile radius were the Missouri River, Kansas City and the towns of Independence, Lee's Summit, Oak Grove and Lone Jack.) Linked by railroad lines to the Chicago and St. Louis markets the community of Blue Springs served as an important distribution point for livestock, grain, wood and flour. By 1904 more than twenty-two trains went through the community daily and the newly incorporated town that served as the largest market center in Sni-A-Bar township advertised itself as a "model little city" that had the "finest shade trees in the country and good stores and attractive cottages."²⁴ During the first decades of the twentieth century the community charted a steady course of civic improvements which included telephone service, residential and commercial business construction and public improvements. It was not until 1914 that the community enjoyed limited electric service and the 1920s that paved streets, running water and twenty-four-hour electrical service became a reality. (A central sewer system was not installed until 1954.) Community social and economic life centered on the farming industries of the surrounding countryside.²⁵ As a retirement community for a distinct ethnic and religious group, the Pastors' Home continued to be isolated from the mainstream concerns of the community even after its incorporation into the city boundaries in the 1920s.

Composed of predominately Protestant, agrarian families of English and Scotch-Irish ancestry that a few generations before had owned slaves, the community of Blue Springs remained "Southern" in its orientation and institutions. Almost without exception the people of the town and surrounding countryside remained loyal to the Southern cause and the role their families played in the Border and Civil wars. (Reunions organized by Frank James of Quantril's guerrilla fighters, a band of Southern partisan "border ruffians," continued to be held in the community off and on through 1929.) Recreation and social life centered around the Methodist, Baptist and Presbyterian churches fraternal organizations established before the Civil War and the Saturday market day when rural families made their weekly trip to town.²⁶

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 8 Page 9

These cultural patterns precluded the assimilation of a German-speaking, Republican religious community, particularly a denomination that had played an important role in the state's anti-slavery movement.²⁷ The local residents of Blue Springs quickly named the Pastors' Home "German Town," a designation that clearly differentiated it as a separate community. World War I brought additional barriers to assimilation. The association in the minds of the local population of the German Evangelicals, who conducted their church services and business meetings in German, to the conservative German Lutherans of the Missouri Synod's rigid demand for U.S. neutrality from 1914-1917 did not help the situation. (The German Evangelical Church was not a part of the Missouri Synod, nor did it embrace its philosophies.) The general surge of patriotism and anti-German sentiment served as the impetus for isolated acts of hostility toward the residents of the Pastors' Home. One residence outside "German Town" owned by a German speaking couple was painted "Kaiser Yellow." A teenage boy residing at the Pastors' Home was tarred and feathered after refusing to salute the flag.²⁸

During the first decades of the twentieth century, little in community patterns changed. But by 1926 the progressive little market town faced economic problems. The agricultural recession of 1920-1922 and the Great Depression that followed severely threatened market centers dependent upon trade with families on surrounding farmland. Between 1910 and 1940 the population of the community increased by only 200.²⁹

The Pastors' Home, by virtue of its shared European heritage, religious beliefs and language, from its beginnings functioned as a community separate from Blue Springs and developed its own communal lifestyle. Each year the residents harvested the fruit from their orchard, each resident taking as much as they could use and the remainder sold and the profit turned over to the Board treasurer. The children cut the lawns and assisted the adults in maintenance and repairs as well as the erection of some of the cottages. Beginning with the advent of the first resident pastor

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 10

there were regular, organized social gatherings. Early in the history of the Home the women formed a Ladies Aid Society which met regularly. The residents acted as an extended family to the children residing in the Home and to grown sons and daughters who worked in Kansas City or elsewhere who regularly visited the retirement community. Everyone shared in special events to celebrate the achievements of the Home's children. In addition to gathering for regular Sunday worship services conducted in German, the residents organized hikes, breakfast cook-outs, wiener roasts, weddings, birthday parties and golden wedding and pastoral anniversaries. Annual events of the Home included their own Christmas party and Fourth of July celebration.³⁰

As a separate community the Home also enjoyed formal and informal relations with the people of Blue Springs and the residents of nearby Lake Tapawingo. The Trustees established the tradition of "Blue Springs Sunday" and each September the Pastors' Home held a service and fellowship hour for members of surrounding congregations. Guilds of various local Evangelical Churches visited the Home to conduct programs, provide a meal and present gifts to each resident. Each November the residents were the guests of the nearby Lake Tapawingo community for a Thanksgiving dinner, a tradition that continued until the 1920s. Teenagers from Blue Springs, raised in more fundamental religious traditions, fondly remember parties held in "German Town" where German food, dancing and home-made wine and beer provided a distinctly different social and cultural atmosphere than that of the community at large.³¹

The development of the Pastors' Home from 1906 to 1937 reflected diverse individual needs. Families came to reside in the community upon retirement from active pastoral duties, because of illness or injury, or as the result of widowhood. They came as retired pastors, teachers, professors, homemakers and as children. Many had emigrated in the late nineteenth century from Germany, Russia, Switzerland and Italy. Others were born in the United

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 11

States. All shared a common religious heritage and had served the church in many capacities, some in the United States and Canada, others in world mission fields.³²

Death, illness and incapacity prompted a considerable amount of changing of residences within the community. Recently widowed wives of pastors and couples moved out of larger residences and took quarters in the duplex or smaller cottages to make room for families in crisis. Those who no longer could provide for their own care in a self-sufficient manner left the community to go into church nursing homes or other institutional settings, making room for families that were in need and yet capable of caring for their own. At times residents moved to other quarters when a home became vacant so that the property could be rented to residents of Blue Springs for additional income.³³

The cottages were constructed according to these needs. The choice of design and building materials reflected the church's philosophy of providing rent-free accommodations that allowed the residents to continue their individual life styles, and as a result the functional and modest residences situated on large lots afforded not only privacy but ample space for gardens, grape arbors, orchards, chicken coops and barns for horses and dairy cattle (later replaced by garages and carports). Erected under the supervision of the local trustees at times with the assistance of residents, the appearance of the retirement community reflected popular regional trends in cottage building types and styles, patterns which because of their known utilitarian design would meet the simple needs of a variety of residents. Until 1920 religious services were held in the homes, a practice that accounted for the rather large living rooms of the cottages. The largest residence, built c. 1920 as the home of the first resident superintendent incorporated space in the living room for a "temporary" chapel. This chapel room, complete with organ, lectern and altar, was separated by folding doors so that during the week it could be closed off and the remainder of the floor area could be used as a living room by the resident superintendent and his family.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 8 Page 12

These building patterns and the geographical location of the community on the southwest border of the corporate limits contributed to the appearance and public perception of the Pastors' Home as a separate community, apart from Blue Springs proper. The Jackson County Chamber of Commerce publication cited the appearance of the "Bungalow Community" as that of a "pretty subdivision," with "...a series of modern cottages, some constructed of stucco. A smooth street, at the end of which is a big orchard. Behind the homes may be found garden plots, chicken houses -- a lot whereon well fed cows low contentedly." The article noted that when the "colony" was taken into the city limits of Blue Springs the cottages had electric lights, furnaces and "sewerage" connections.³⁴

The above factors all contribute to a period of significance dating from the founding of the Pastors' Home in 1906 through 1937. Several other factors also determined the period of significance. The period of acquisition, planning, construction and implementation of a master plan began in 1906 and was completed with the erection (c. 1938) and occupation of the final cottage in the retirement community in 1939. Because the date of completion of the final cottage does not meet the guidelines requiring a 50 year cut-off, the period of significance was arbitrarily ended in 1937 (and could be the subject of a future amendment). Although religious services continued to be conducted in German and the community reflected its German Evangelical ethnic, cultural and religious associations up into the 1970s, another consideration in determining the period of significance was the time period the Home operated under the direction of only the Evangelical Synod of North America. This continued until the Evangelical Church adopted a joint constitution in 1938 with the German Reformed Church as the result of a merger in 1934, an event that marked the end of the German church's autonomous denomination and its entry into the mainstream of American church life.³⁵ Thus in addition to the construction chronology, there existed a distinct organizational structure and religious and cultural identity up to 1937-38.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 13

This nomination is based on a city-wide architectural/historical survey of Blue Springs, a Certified Local Government, conducted in 1986; the survey and the nomination were funded by FY'85 and FY'87 Historic Preservation Fund grant monies respectively that were set aside for use by Missouri Certified Local Governments.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 14

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- 3 Kirkendall, Richard S. A History of Missouri Vol. V 1919-1958. p. 28, 32; Schneider, Carl E. The German Church on the American Frontier. p. 351.
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- 11 Schneider. p. 348.
- 12 Gunnemann. p. 189.
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United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 15

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- 18 Jackson County Chamber of Commerce. p. 225.
- 19 Freund Manuscript. p. 7.
- 20 Freund Manuscript. p. 2,4.
- 21 Freund Manuscript. pp. 2, 3, 6, 7; Jackson County Chamber of Commerce. p. 225
- 22 Schirmer, p.214.
- 23 Schirmer, pp.203-208,211,314; Kube Interview. Note: Members of St. Peter's German Evangelical Church, particularly William Volker, played primary roles in the establishment of German Hospital (present day Research Hospital), The Andrew Drumm Institute for Neglected Boys, the Provident Association, the Helping Hand Institute, Kansas City's first Board of Public Welfare, the Municipal Loan Agency, the Legal-Aid Bureau and the Municipal Board of Paroles and Pardons.
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- 25 Schwenk, p. 104.
- 26 Schwenk, pp.100-101, 104-105.
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- 28 Kirkendall, p.12; Ditjen, pp.99,151; McGuire Interview.
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- 30 Freund Manuscript. pp.11-12.
- 31 McGuire Interview.
- 32 Freund Manuscript. pp.1-10.
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United States Department of the Interior
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National Register of Historic Places
Continuation Sheet

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United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number 10 Page 1

Verbal Boundary Description:

Township 49, Range 31, Section 36

Beginning at a point 334.46' West of the center line of Section 36, thence South 612.78', thence East 341.46', thence North 547.28', thence East 90', thence North 165.5', thence West 431.46' to the point of beginning.

Boundary Justification:

The German Evangelical Pastors' Home Historic District is bounded on the North by Walnut Street and by buildings neither built nor used as part of the Pastors' Home; on the East by buildings neither built nor used as part of the Pastors' Home; on the South by open space and a sanctuary (c. 1981), an area that has been altered in appearance from the time of its original use by the Pastors' Home as an orchard and open field and on which no buildings were erected as part of the residences of the Pastors' Home; and on the West by buildings neither built nor used as part of the Pastors' Home. All boundaries reflect legally recorded boundary lines and man made topographic features, mark the limits of the concentration of historic features and delineate a change in the appearance and historic character of the area by virtue of the presence of new subdivisions and construction. With the exception of the South boundary, the boundaries reflect the 1906-1937 boundaries of property held by the Evangelical Synod of North America. (The remaining portion of the original 12.5 acre tract which has been omitted from the district contained no buildings or structures and, while it serves as an important buffer zone, lacks the integrity, by virtue of additions and alterations, to be included in the district boundaries. In addition, a small slope visually separates this area from the concentration of buildings in the district.) [See Figures 1 and 3]

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 11 Page 1

2. Hugh Davidson
Preservation Planner and
State Contact Person
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Historic Preservation Program
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Date: August 30, 1988
Telephone: 314/751-5377

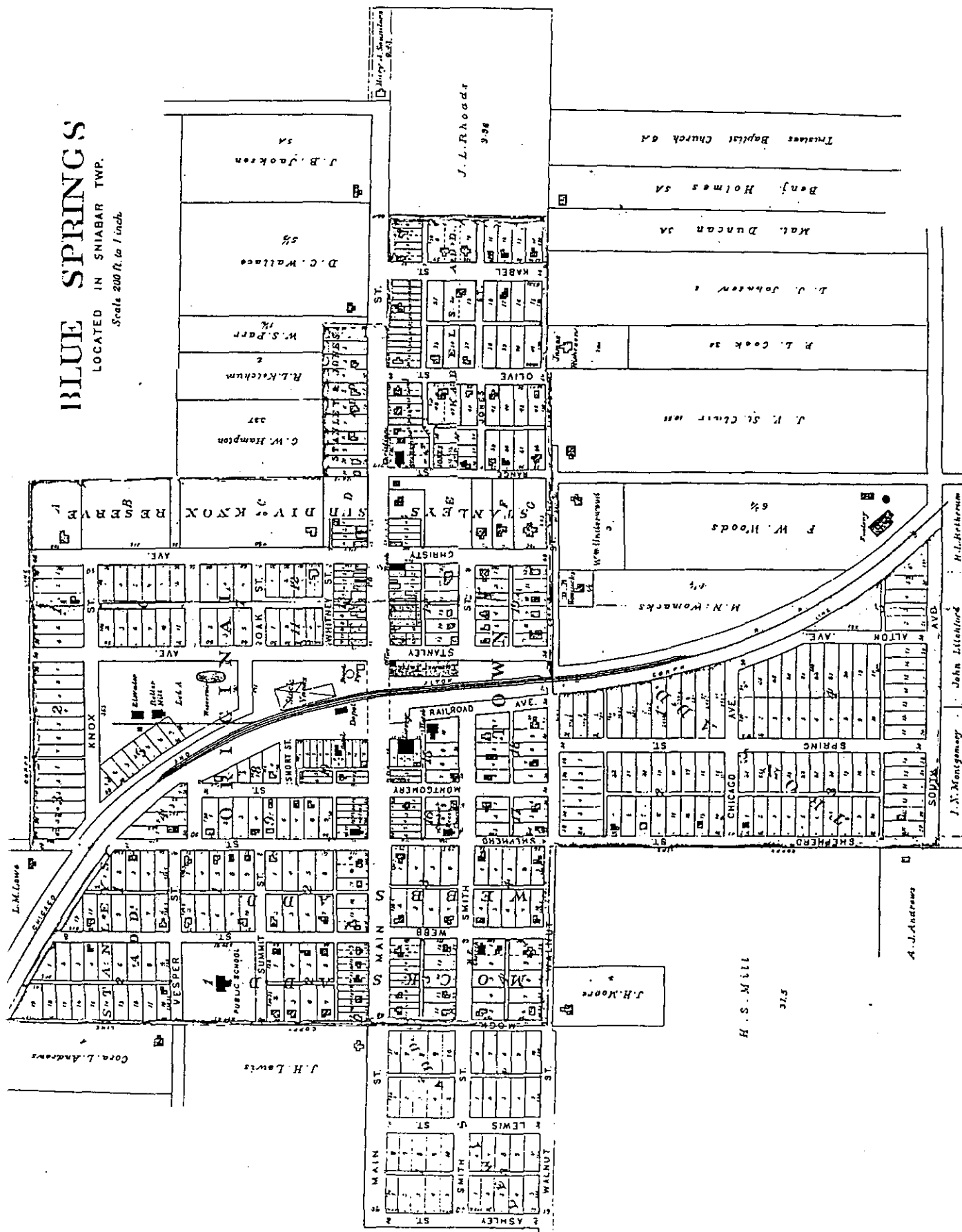
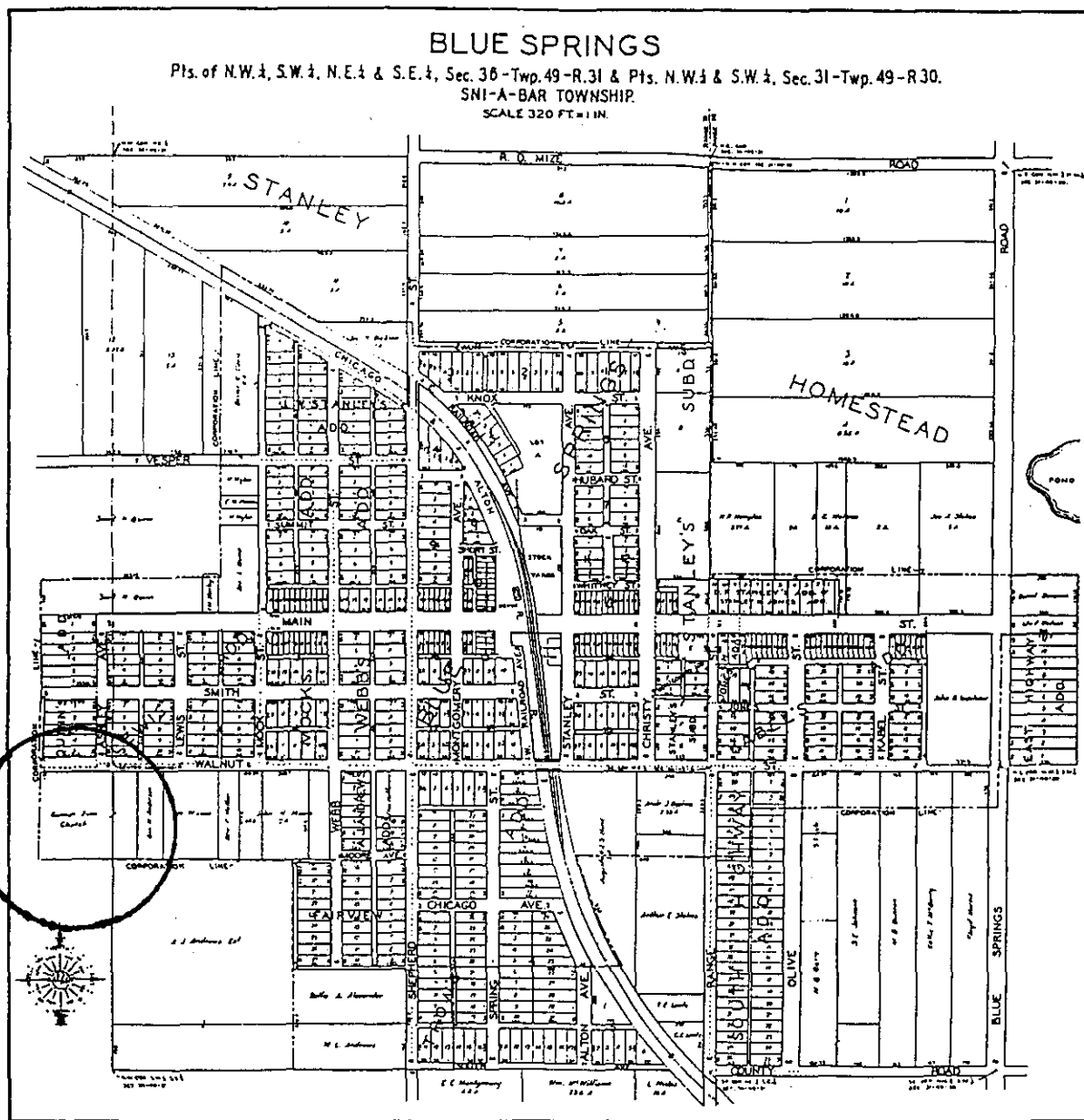


Figure 7. Map of Blue Springs, Missouri, 1904. (Anon. Jackson County Historical Society Archives and Research Library)



© Gallup Map & Supply Co.

Figure 2. Map of Blue Springs, 1931 (Anon. 1931: Jackson County Historical Society Archives and Research Library)

9. Major Bibliographical References

Previous documentation on file (NPS):

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested
- ☐ previously listed in the National Register
- ☐ previously determined eligible by the National Register
- ☐ designated a National Historic Landmark
- ☐ recorded by Historic American Buildings Survey # _____
- ☐ recorded by Historic American Engineering Record # _____

☒ See continuation sheet

Primary location of additional data:

- ☒ State historic preservation office
- ☐ Other State agency
- ☐ Federal agency
- ☒ Local government
- ☐ University
- ☐ Other

Specify repository: _____

10. Geographical Data

Acreage of property 5.05 acres

UTM References

A

1	5
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3	8	8	6	7	0
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4	3	1	9	2	0	0
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Zone Easting Northing

C

1	5
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3	8	8	6	2	0
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4	3	1	9	1	6	0
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E 1 5 3 8 8 5 4 0 4 3 1 9 0 4 0

B

1	5
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3	8	8	6	7	0
---	---	---	---	---	---

4	3	1	9	1	6	0
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Zone Easting Northing

D

1	5
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3	8	8	6	2	0
---	---	---	---	---	---

4	3	1	9	0	4	0
---	---	---	---	---	---	---

F 1 5 3 8 8 5 4 0 4 3 1 9 2 0 0

☐ See continuation sheet

Verbal Boundary Description

☒ See continuation sheet

Boundary Justification

☒ See continuation sheet

11. Form Prepared By

name/title 1. Sarah F. Schwenk

organization City of Blue Springs, Missouri date September 30, 1987

street & number 903 West Main telephone (816) 228-0112

city or town Blue Springs state Missouri zip code 64015

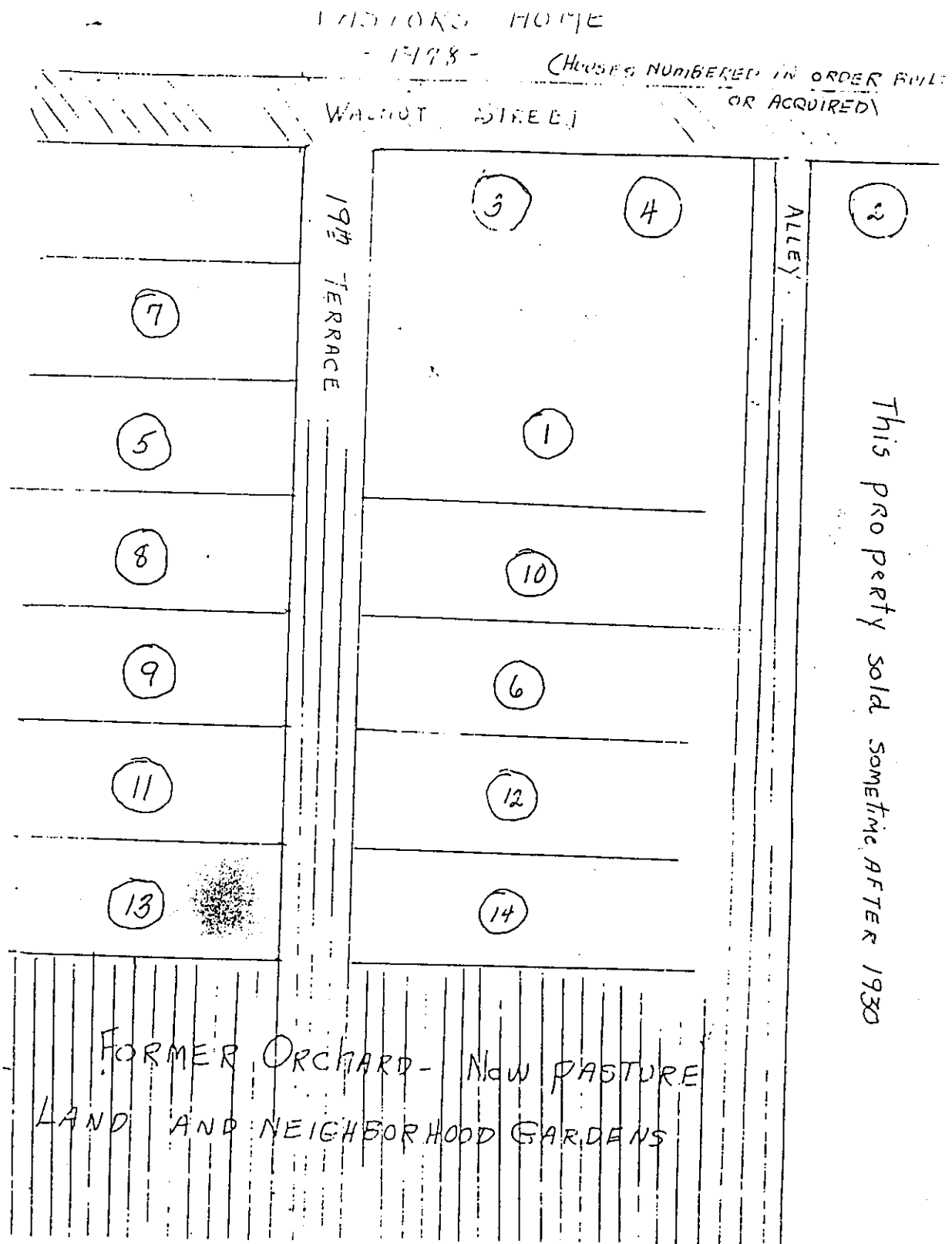


Figure 3. Freund Manuscript Historic Site Development. (Blue Springs Historical Society)

Figure 4. Historic Photographs

Top: German Evangelical Pastors' Home
Residences facing W. Walnut. c. 1917
(Bicentennial Commission. p.17)



Walnut and Pine trees on West Walnut, in front of "German Town."

Bottom: View looking north on 19th Terrace
German Evangelical Pastors' Home,
c. 1926. (Jackson County Chamber
of Commerce. p. 238)



Evangelical Pastors' Home, Blue Springs.

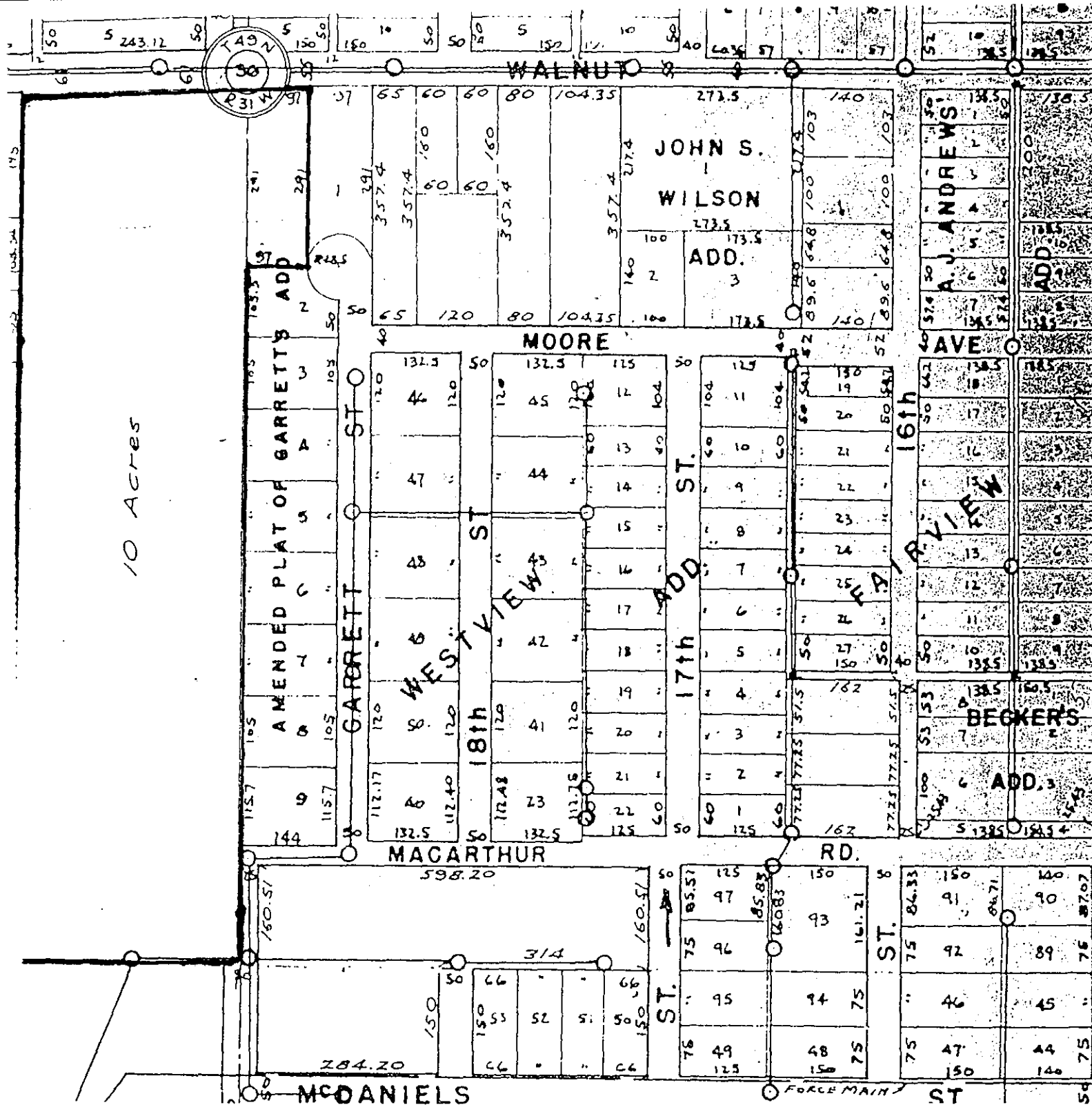


Figure 5. Plat Map (1958) Parcels held by German Evangelical Pastors' Home.
(City of Blue Springs, Missouri. Planning Department)

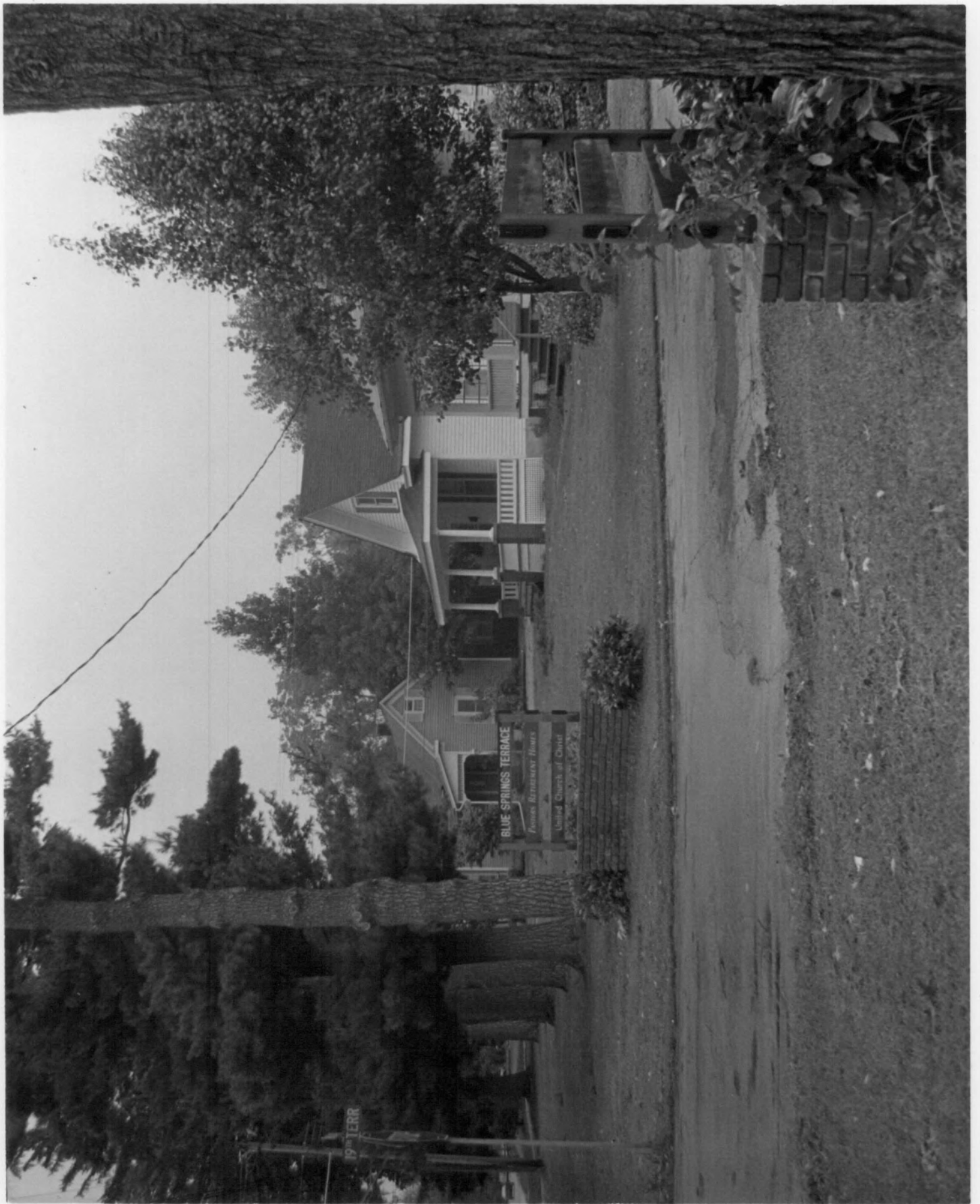
19th Terrace
Blue Springs, Missouri
Charles H Franklin
September 14, 1987
City of Blue Springs, Missouri
North
Photo #1



19th Terrace
Blue Springs, Missouri
Charles H. Franklin
September 14, 1984
City of Blue Springs, Missouri
South
Photo #2



1808, 1810, 1812 West Walnut
Blue Springs, Missouri
Charles H. Franklin
September 14, 1987
City of Blue Springs, Missouri
Southeast
Photo # 3



1808 W. Walnut
Blue Springs, Missouri
Charles H. Franklin
September 14, 1987
City of Blue Springs, Missouri
South
Photo #4



1810 W Walnut
Blue Springs, Missouri
Charles H. Franklin
September 14, 1987
City of Blue Springs, Missouri
Southwest
Photo # 5



1810 and 1812 West Walnut
Blue Springs, Missouri
Charles H. Franklin
September 14, 1927
City of Blue Springs, Missouri
Gauth
Photo #4



1812 W. Walnut

Blue Springs, Missouri

Charles H. Franklin

September 14, 1987

City of Blue Springs, Missouri

Southwest

Photo # 7



1810 and 1812 W. Walnut (rear view)
Blue Springs, Missouri
Charles H. Franklin
September 14, 1987
City of Blue Springs, Missouri
Northeast
Photo #8



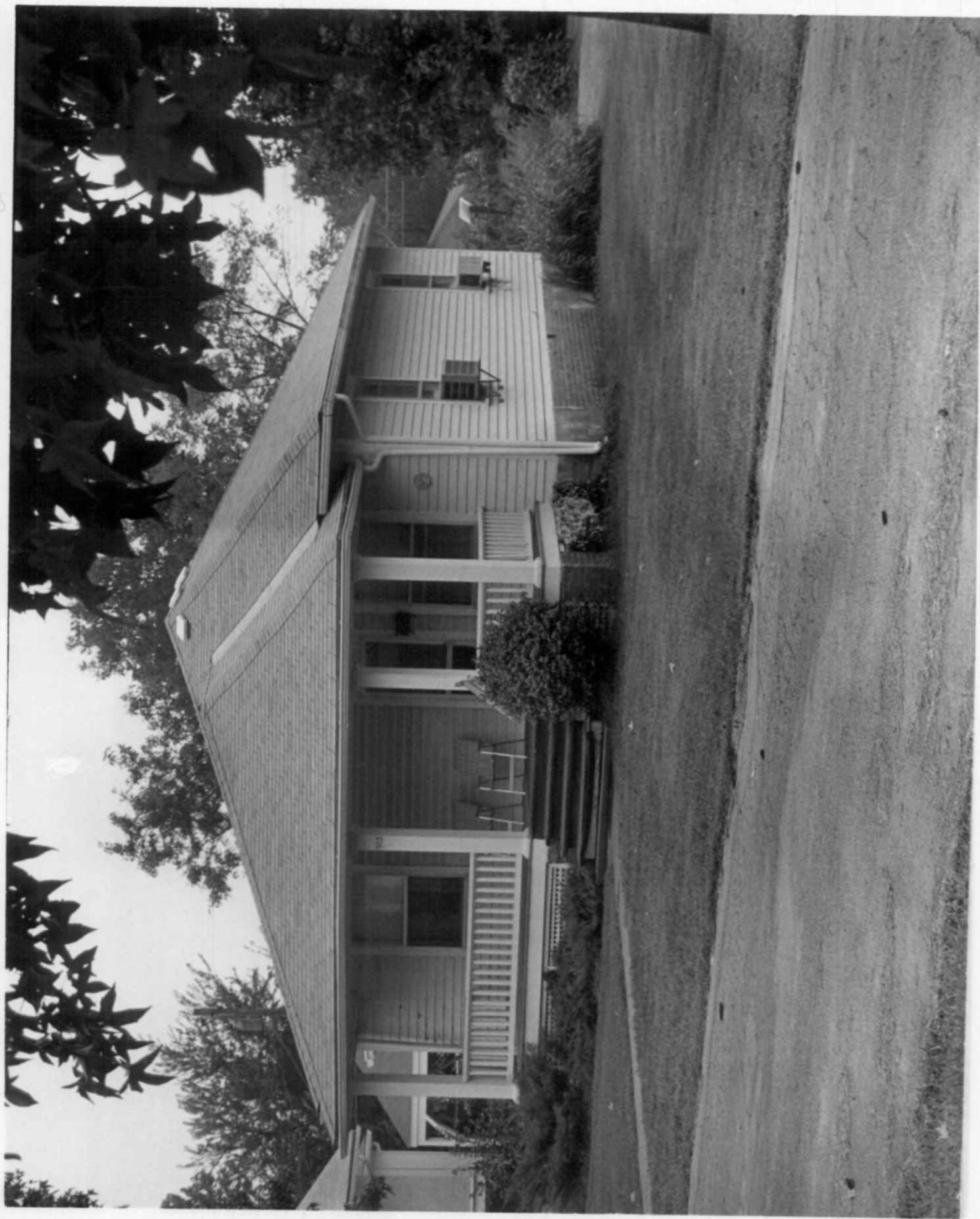
301 19th Terrace
Blue Springs, Missouri
Charles H. Franklin
September 14, 1987
City of Blue Springs
West
Photo #9



301 19th Terrace
Blue Springs, Missouri
Charles H. Franklin
September 14, 1987
City of Blue Springs
Southwest
Photo # 10



303 194th Terrace
Blue Springs, Missouri
Charles H. Franklin
Sept. 14, 1987
City of Blue Springs
Southwest
Photo # 11



303-305 19th Terrace
Blue Springs Missouri
Charles H. Franklin
September 14, 1987
Negative: City of Blue Springs
West
Photo # 12



30N 19th Terrace
Blue Springs, Missouri
Charles H. Franklin
September 14, 1987
Negative: City of Blue Springs
East
Photo #13



305 19th Terrace
Blue Springs, Missouri

Charles H. Franklin

September 14, 1984

Negative: City of Blue Springs

Southwest

Photo #14



306 194A Terrace
Blue Springs, Missouri
Charles H. Franklin
September 14, 1987
Negative: City of Blue Springs
Southeast
Photo #15



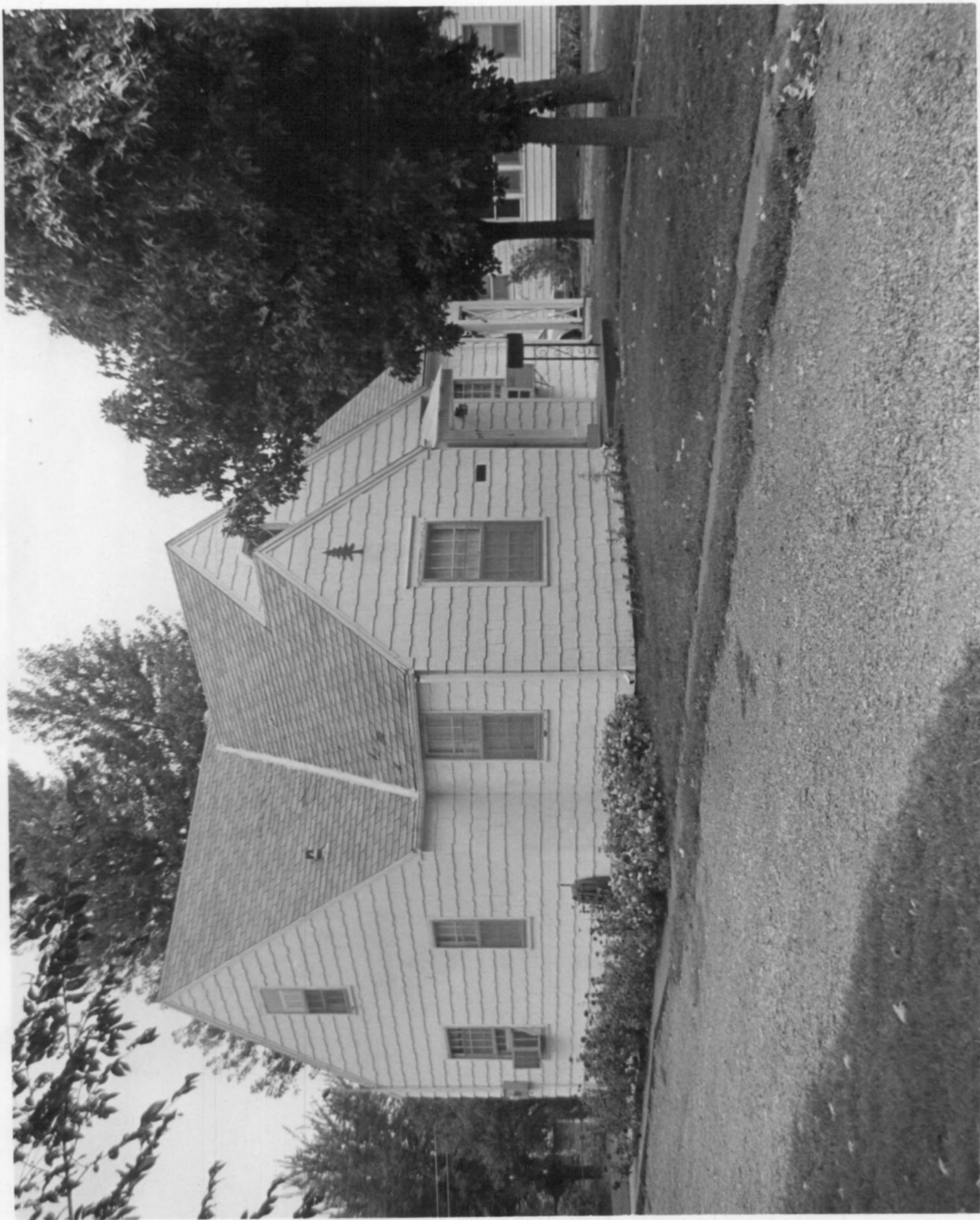
307 19th Terrace
Blue Springs, Missouri
Charles H. Franklin
September 14, 1987
Negative: City of Blue Springs
Northeast
Photo # 16



308 19th Terrace
Blue Springs, Missouri
Charles H. Franklin
September 14, 1987
Negative: Lily of Blue Springs
East
Photo # 17



309 19th Terrace
Blue Springs, Missouri
Charles H. Franklin
September 14, 1987
Negative: City of Blue Springs
Northwest
Photo # 18



310 19th Terrace
Blue Springs, Missouri
Charles H. Franklin
September 14, 1987
Negative: City of Blue Springs
East
Photo #19



311 19th Terrace,
Blue Springs, Missouri
Charles H. Franklin
September 14, 1984
Negative: City of Blue Springs
Northwest
Photo # 20

